A DISCOURSE,

Confirming the

TRUTH and CERTAINTY

OF THE

Christian Faith

From the Extraordinary

GIFTS and OPERATIONS

OF THE

Holy Ghost,

Vouchsafed to the APOSTLES and PRIMITIVE PROFESSORS of that FAITH.

By *Daniel Whitby*, D. D. and *Chantor* of the Church of *Sarum*.

LONDON,
Printed for *A. Churchill*, at the *Black Swan* in *Pater-Noster-Row*,
MDCXCI.

Imprimatur.

Geo. Royse. *R. Rmo. in Christo Patri ac Dom. Dom. Johanni Archiep. Cantuar. a Sacris.*

June the 30*th.* 1691.

THE PREFACE TO THE READER.

THAT *this Discourse may not seem to take that for granted which cannot be proved, and that some Notions in it, seemingly new, may give the* Reader *no Offence. I crave leave to premise:*

First, *That the* Holy Ghost *was certainly designed for a Witness to the Truth of our* Lord's *Resurrection, and Exaltation to the Right-Hand of* Majesty, *and given to confirm the* Christian *Faith. For,*

First, *Our* Saviour *doth assure his* Disciples, *that this his* Advocate *should at his coming* convince the World of Sin, *viz. of the great Sin of Infidelity,* because they believed not in him; *and* of Righteousness, *or that He, though condemned by the* Sanhedrim *as a* False Prophet, *and a* Deceiver of the People, *was a just and righteous Person, one highly favoured by the God of Heaven, because the sending of the* Holy Spirit *was a full Evidence that he was* Gone to the Father, *that he was exalted to the Right-hand of God, and had* received from the Father the Promise of the Holy Ghost. *Joh.* 16. 7. 9, 10.

Secondly, *St.* John, *the beloved* Disciple, *doth inform us that the* Spirit *was the great* Witness that Jesus was the Son of God, *and that of the* three Witnesses on Earth *to this great Truth, the* Holy Spirit *was the first.* *Joh.* 5. 6, 8.

Thirdly, *St.* Paul *doth frequently declare, that by the* χαρίσματα, i. e. the Gifts, and Distributions of the Holy Ghost, the Testimony of Christ was confirmed *to all* Christians, *and that God by giving this* Holy Spirit *to them*, did confirm them in Christ.

Τὸ μαρτύριον τῦ Χριστῦ ἐβεβαιώθη ἐν ὑμῖν, 1 Cor. 16. ὁ δὲ βεβαιῶν ἡμᾶς εἰς Χριστὸν,-- Θεὸς-- ὁ δὲς τὸν Ἀρραβῶνα τῦ Πνεύματος, 2 Cor. 1. 21, 22.

And upon this, as well as other Accounts, he seemeth to be called ὁ Παράκλητος, the Advocate *of Christ, because he was to undertake the Defence of the Ministry, and the* Prophetick Office *of our* Lord *against the* Presidents *of the* Sinagogue, *and the great* Sanhedrim *of the* Jews, *who had condemned him, and procur'd his Death as a* False Prophet.

Secondly, *I premise that the* Sin against the Holy Ghost *seems best explained by that Notion of the* Holy Ghost, *which I have here espoused, to make this as clear as I am able; let it be noted,*

First, *That there is a manifest Distinction in the* New Testament *betwixt* the Power of working Signs and Miracles, *and* the Gifts and Distributions of the Holy Ghost. *As when St.* Paul *speaketh of* things wrought by him to make the Gentiles obedient in Word and Deed, by mighty Signs, and Miracles, and Powers of the Holy Ghost, *when he speaks of* the Gospel preached by him in demonstration of the Spirit, and in Power, *and of the Duty of the* Clergy *to* commend themselves to others by the Holy Ghost, and by the Power of God; *When he speaks to his* Galathians, *of* him that ministreth the Spirit, and worketh Miracles among them. *And to his* Thessalonians, *of the* Gospel coming to them in Power, and in the Holy Ghost. *And lastly, to the* Jewish Converts, *that* God bore witness to the Word of his Grace, by Signs and Wonders, and divers Miracles, and Distributions of the Holy Ghost. *And that being*

ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος, 15. Rom. 19.

ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, 1 Cor. 2. 4.

ἐν πνεύματι ἁγίῳ, ἐν δυνάμει θεῦ, 2 Cor. 6. 6, 7.

ὁ ἐν ὑμῖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, 3 Gal. 5.

ἐν δυνάμει, καὶ ἐν πνεύματι ἁγίῳ, 1 Thes. 1. 5.

σημείοις καὶ τέρασι καὶ ποικίλαις δυνάμεσι καὶ πνεύματος ἁγίε μερισμοῖς, 2 Heb 4.

being baptized, they were made Partakers of the Holy Ghost, and had tasted the Powers of the World to come. γενηθέντας μετόχους πνεύματος ἁγίου, καὶ καλὸν γευσαμένους θεοῦ ῥήματος, δυνάμεις τε μέλλοντος αἰῶνος, 6 Heb. 4. 5.

Secondly, *That the* Holy Ghost *was sent, after our* Saviour's *Resurrection, to bear witness both to the Truth of his Resurrection, and of the Doctrine which he taught, He giving in his Testimony with the* Apostles, *of these things. For* when the Advocate cometh, which I, *saith Christ*, will send you from the Father, he shall testifie of me, and you also shall bear Witness of me, for you have been with me from the beginning. *Accordingly* we, *saith St.* Peter, are his Witnesses of these things, and so is the Holy Ghost which he hath given to those that obey him. 15 Joh. 26, 17. 5 Act 32.

Thirdly, *That our* Lord Jesus, *and his* Apostles *seem plainly to assert the* Holy Spirit *was to give in his Testimony, after his Resurrection and Ascension to the* Father: *This is so evident from the forecited Places, and from that Expression of St.* John, the Holy Ghost was not yet, because that Jesus was not yet glorified; *that it seems needless to add any thing in farther Confirmation of it.* 7 Joh. 39.

Now hence it follows, that the Holy Ghost *was to be a succeeding Testimony to that of the Miracles wrought by our* Saviour *upon Earth, and consequently that* the Sin against the Holy Ghost, *was a Sin chiefly, and compleatly to be committed afterwards; which also seemeth probable even from the Tenor of our Saviours Words.* Whosoever shall speak a word against the Son of Man *(as you now do, who say,* He hath a Devil, and casts out Devils by *Beelzebub)* it shall be forgiven him, ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, but whosoever *(hereafter)* shall blaspheme against the Holy Ghost, it shall not be forgiven him. 12 Luk. 10. 12 Matt. 24. 3 Mark 29.

Fourthly. *Observe that this was the last Testimony God would exhibit to the* Jews, *to evidence to them that* Jesus *was indeed the true* Messiah, *and that on their Rejection of it depended their being given up to judicial Blindness, and to utter Desolation, and Excision from being any more his* Church, *and his* peculiar People. *Accordingly, after this Blasphemy against our* Lord, *both He, and his* Disciples, *still call them to that Faith and Repentance which would assuredly procure their Pardon; but then He warns them of the Greatness of their Sin, as being next to that which was unpardonable, informing them,*

that.

that as they had blaſphemed the Miracles wrought by the Finger of God, *or* by the Power of the Spirit *before their Eyes, ſo if they ſhould add to this, the Contempt of thoſe internal Gifts and Operations of the* Holy Ghoſt, *which were to be vouchſafed after his Reſurrection, for farther Confirmation that he was the Son of God, their Sin ſhould then become unpardonable. And the Author to the* Hebrews, *declares*

6 *Heb.* 5, 6. *it* a thing impoſſible to renew them to Repentance, *who being made* Partakers of the Holy Ghoſt, and having taſted the Powers of the World to come, *did notwithſtanding wilfully apoſtatize from the Profeſſion of the* Chriſtian Faith; *for that by the word* δυνάμεις, *in that Expreſſion, we are to underſtand* miraculous Powers *may be concluded, not only from the like Uſe of the Word in this* Epiſtle, *but alſo in many other Places of the* New Teſtament.

Τέρατα καὶ σημεῖα καὶ δυνάμεσι. 2 *Hebr.* 4. δυνάμεσι καὶ πνεύματος, and 2 *Act.* 22 μεγάλη δυνάμει, 4 *Act.* 33. σημεῖα καὶ δυνάμεις μεγάλας, 8 *Act.* 13. δυνάμεις ἃ ποιεῖ σὺ, 19 *Act.* 10. See 15. *Rom* 19. 1 *Cor.* 2. 4. 2 *Cor.* 6. 7. 3 *Gal.* 5. 1 *Theſ.* 1. 5.

2. *That* τὸν μέλλοντα αἰῶνα, the World to come, *denotes the Times of the* Meſſiah, *cannot be reaſonably doubted by him, who well conſiders, that* Chriſt *himſelf, according to the*

9 *Eſa.* 6 *Tranſlation, or Expoſition of the* Septuagint, *is ſtiled* ὁ Πατὴρ τοῦ μέλλοντος αἰῶνος, the Father of the future Age, *and that the* Apoſtle *writes to the* Jews, *in whoſe Account there were* two Ages, *the one before, the other after the coming of our* Saviour, *which they conſtantly ſtiled* Holam Habba, the future Age, *or the* World to

2 *Heb.* 5. come, *as the* Apoſtle *intimates in that Expreſſion,* For unto Angels hath he not put into Subjection the World to come; *that is, whereas the World before* Chriſt *was chiefly governed by* Angels, the

32 *Deut.* 8. Almighty having divided the Nations, κατ' ἀριθμὸν τῶν Ἀγγέλων, according to the Number of the Angels *which were to* preſide *over*

17 *Eccl.* 17. *them, ſaith the* Septuagint, *and* Set, *of them,* a Ruler over every People, *ſaith the* Son of Syrach, *according to the conſtant Doctrine*

* Τὴν μὲν τῶν Ἀνθρώπων καὶ τοῦτον τὸν ἐσομένον περίνοιαν Ἀγγέλοις ὁ ἐπὶ τύπῳ τάξει παρέδωκεν. Juſt. M. Apol. P. 44. vid. Athenag. leg. pro Chriſtian. P. 27. c. Clem. Recogn. l. 4. c. 42. Euſeb. Demonſt. Evang. l. 4.

* *of the* Jews, *embraced alſo generally by the* * Antient Fathers, the World to come, *or* Chriſtian State, *is not thus put in Subjection to them, but to one far exceeding the* Angels, *even* the only begotten Son of God.

A Discourse, *tending to evince the* Truth *of* Christian Faith; *from the extraordinary* Gifts *and* Operations *of the* Holy Ghost, *by which it was at first confirmed.*

WHosoever well considers the admirable Perfection of the *Christian Faith*, how far the Doctrines and Precepts of it do excell all other Doctrines and Precepts, which either in pretence, or truly have been revealed to the World, will find sufficient Reason to believe that such an excellent Dispensation took it's rise from the most excellent of Beings. For it is,

1. A Revelation which represents God to us such in all Respects, as Men of Wisdom and Discretion would desire to be their *Governor*, viz. a God of infinite Power to protect, of infinite Wisdom to direct us, and of the greatest Goodness, Love and Compassion to design, and to promote our Happiness and Welfare.

2. It prescribes such Laws as every wise Man would chuse to live by, they being *Holy, Just and Good*, and the Obedience they require, being our *reasonable Service*, that is, such Service as our own Reason cannot but approve of as fit and proper to be done. 7 *Rom.* 12. 12 *Rom.* 1.

3. It is a Dispensation which propounds such Arguments to perswade us to yield Obedience to these Laws, as no Man, who regardeth his own Interest, and truly loves himself, can resist, they being the most admirable Blessings promised to the Obedient, and the most direful and lasting Evils threatned to the Disobedient.

4. It is a Revelation which affords us good Assurance of the most powerful Assistance to perform this Duty, even the Aids of Divine Grace.

Now

Now that ſuch a Revelation hath in it the true Characters of a Divine Religion, that it contains a Doctrine worthy of God, and therefore worthy of all Acceptation, and cannot reaſonably be thought a *politick* Contrivance of the Wit of Man, much leſs the Product of wicked and deluding *Spirits* will appear evident to any who hath Ability, and Opportunity to compare it with all pretended Doctrines and Religions, which either the Wit of Man, or Craft of *Satan*, had before brought into the World.

Let any Perſon, who thinks otherwiſe, produce any *Religion* which doth ſo naturally tend to render Men truly devout and pious towards God, Chaſt and Temperate, Patient and Contented under all Conditions, more Juſt and Honeſt, Kind and Peaceable, and Fruitful in good Offices towards all Men, and which affords more ſolid Comforts and Supports under the Miſeries of human Life; let him produce one Book, beſides the *Holy Scriptures*, compoſed before they were written, which gives us ſuch a clear, and true *Idea* of the Attributes and Works of God, preſcribeth a more rational Service of him, hath Rules of Life more equal in themſelves, more beneficial to Mankind, which doth more fully tend to make Men better in all Reſpects, Relations and Conditions; and which doth offer more powerful Enducements to perſwade them to be ſo, and then he may have reaſon to prefer what he hath thus produced before the *Pandects* of the *Chriſtian Faith*; but if no other Book can vie with the *New Teſtament*, no other *Religion* can compare with that which is contained in it; then muſt we either ſay with *Epicurus*, that God is not concerned to be obeyed and worſhipped by the Sons of Men; or, with the *Infidel*, diſcard all Revelations of his Will as falſe; or grant that this, above all others, deſerves to be embraced as the muſt true and perfect Revelation of the Will of God.

But this Argument hath by much better Pens been handled, and improved into ſo clear a Demonſtration of the Truth of *Chriſtian Faith*, that nothing but the diſagreeing Lives of *Chriſtians*, which generally fall ſo exceeding ſhort of what this perfect Rule preſcribes, or run ſo counter to it, could make Men to ſuſpect the ſhining Evidence of it.

I therefore have chosen to insist upon another Argument, arising from the *Extraordinary Gifts* and *Distributions of the Holy Ghost*, by which this Doctrine was at first confirmed, in which I hope to make some small addition to the Performances of others, and which I shall endeavor to confirm, by proving the ensuing Propositions.

I. "That the Gifts and powerful Operations of the *Holy* "*Ghost* were most assuredly vouchsafed to propagate and con- "firm the *Christian Faith*.

II. "That the Assistance of the *Holy Ghost* vouchsafed to our "Lords *Apostles*, and to the *Primitive Professors* of the *Christian* "*Faith*, are a most full and ample Confirmation of it, and a "convincing Evidence that it is derived from the God of Truth.

Now that the Gifts and powerful Operations of the *Holy Ghost* were thus engaged to confirm and propagate the *Christian Faith*, will be apparent,

1. From the Assurance which the *Baptist* gave, both to the *Jews* in general, and to the *Pharisees* and *Sadducees* in particular, that the *Messiah* would suddenly baptize those who believed in him with the *Holy Ghost* [3 *Mat.* 7. 11.] 44 Isa. 3. 36 Ez. 27. 2 Joel 28.

2. From a like Promise which our *Saviour* made to his *Disciples*, that he would send his *Holy Spirit* down upon them, and would *baptize them with the Holy Ghost, and Fire* [15 John 26. 5 Act. 5.] or with the *Holy Ghost* appearing in a fiery Shape, and by that *Spirit* would *shew them things to come*; and from his Promise made not to them only, but to Believers in general, that they should receive the *Holy Ghost*, * [7 John 38, 39.] and lastly, from the Promise made by St. *Peter* to all *Jews* and *Gen-* 16 John 13.

* "Note that at "the "Feast of Tabernacles, they were accustomed to compass the Altar with Branches "in their Hands, crying out *Hosanna*, but on the last Day of the Feast, they were en- "joyn'd to compass it thus seven times; saying some Prayers, in which they oft repeated "these Words, *Hosanna* and *Hatzlicha*, save now and prosper us, and, as they add, by the "Institution of their Prophets, they then fetch'd Water from the Fountain of *Siloah*, and "brought it into the Temple to their Priests, who poured it out upon the Altar with the "Wine of the Sacrifice, singing these Words of the Prophet *Isaiah*, *With joy shall ye draw* "*Water out of the Wells of Salvation*, 12 *Isa.* 3. and whilst they were thus singing, th y "expected the *Holy Spirit* should fall upon them, *Talmud. tract. de festo Tabernac. cap. el ail.* And hence we learn why this Day was called *the great Day of the Feast*, and why our *Lord* spake then to them of the *Holy Ghost*, under the Metaphor of *Water*.

tiles then pref nt at *Jerusalem*, and being Witnesses of the miraculous Gifts of this good *Spirit*, confer'd on the *Apostles* in these Emphatical Expressions [2 *Acts* 38, 39.] *Repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of sins, and ye shall receive the Gift of the Holy Ghost; for the Promise is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.* These things being so plainly foretold and certified, and made the matter of a Promise, we have good reason to conclude that they were true, for had no signal Evidence been given of the Completion of all the Promises now mentioned upon the *Primitive Professors* of the *Christian Faith*, the Expectation of the Christians must have been entirely frustrated, and the whole Story of the Evangelist St. *John*, and of the Acts of the *Apostles*, must have been convinced of Falsehood, especially when they so roundly do pronounce of Christ's Disciples, they were *all filled with the Holy Ghost*, and that *great Grace was upon them all*, 4 *Acts* 31, 33.

2. Moreover, that this was the usual Effect of *Baptism*, especially where 'twas attended with the Imposition of the *Apostles* Hand; that some of those miraculous Gifts were for a time confer'd on all at *Baptism*, seems highly probable from the *Baptists* Words, who, when *Jerusalem, and all Judea, and all the Region about Jordan had been baptized of him*, speaks thus to them [*Mat.* 3. 11.] *I indeed baptize you with Water to Repentance, but he that cometh after me, shall baptize you with the Holy Ghost, and Fire*; from the Tenor of the Promise, 2 *Joel* 28. *It shall come to pass in the last days, I will pour out of my Spirit upon all Flesh*: From St. *Peters* Engagement, ὅσοις, *to every baptized Person, that he should receive the Holy Ghost*; and that because the Promise did relate to all the *Jews*, καὶ πᾶσι τοῖς εἰς μακρὰν, and all the called *Gentiles*; from St. *Pauls* Question to the *Disciples* of St. *John* (19 *Acts* 3, 5, 6.) What Baptism have ye receiv'd, who confess, that with it *ye received not the Holy Ghost*; and his baptizing them *in the Name of the Lord Jesus*, that so the *Holy Ghost* might fall upon them. From his express Words to the *Church* of *Corinth*, even where he is discoursing of these extraordinary Gifts (1 *Cor.* 12, 13.) *That by one Spirit they were all baptized into one Body*; and from his Declaration to the whole *Church* of *Ephesus*, that

1. *Eph.* 13.

after

after they believed (and were baptized) *they were all sealed with the Spirit of Promise*; and from the close Connexion of the * *Catechumens*, or baptized Persons, with the *tasting of the Spiritual Gift*, and *being made Partakers of the Holy Ghost*, and of *the Powers of the World to come*, 6 Heb. 4, 5. Here then we find a Promise of the *Holy Ghost* without restrictions, and a Completion of it answerable to the largeness of the Terms in which it was compris'd, and consequently Matter of Fact avouched in Confirmation of the *Apostles* Testimony, of which, no Person that was baptized could be ignorant, and of the Falshood of which Testimony, no *Christian* could be Witness from his own Experience, without a Demonstration of the Falshood of the Assertors of that Faith.

* Καλεῖται ἡ τῶν τὸ λοιπὸν φωτιζομένων ἐπωνυμία φωτισμὸς ἐκ συνηθείας ἡ διδασκομένων τὰ περὶ τῆς θείας ταύτης μαθημάτων, *Just. M. Dial.* 2. p. 94. D.

3. Their Writings give us great Assurance of the Completion of this Promise to Believers, the History of the *Acts* of the *Apostles* begins with the Descent of the *Holy Ghost* on the *Disciples* at the Day of *Pentecost*, and the Experiment they gave of his miraculous Assistance *to Men of every Nation under Heaven*; it proceeds to tell us, how he fell on the *Samaritan* Converts at the *Imposition* of the Hands of *John* and *Peter*; how at the Preaching of the same *Apostle*, he fell upon the *Family*, the *Friends and Kindred of Cornelius*, and upon twelve Disciples of the *Baptist*, upon the Imposition of the Hands of the *Apostle Paul*. The same *Apostle* begimneth his *Epistle* to the *Romans* thus, *I long to see you, that I may impart unto you some spiritual Gift, that you may be established*. And he concludes it thus, *I know that when I come to see you, I shall come in the Fulness of the Blessing of the Gospel of Christ*. In his *Twelfth Chapter*, he declares that he had χαρίσματα διάφορα *divers Gifts, according to the Grace given to them*; particularly, that of *Prophesie*. In his *Fifteenth Chapter*, he declares he was *the Minister of Jesus Christ to the Gentiles, ministring the Gospel of God to them, that the Oblation of the Gentiles to God might be acceptable, being sanctified by the Holy Ghost*; adding, that *Christ had efficaciously wrought with him to make the Gentiles obedient in Word and Deed, by mighty Signs and Wonders, and by the Power of the Spirit of God*. In his *First Epistle* to the *Church* of *Corinth*, he abounds in such Expressions, as manifestly do respect these Gifts not only exercised by him, but received by them. *I*

Acts 2.
— 8, 17.
— 10, 44.
τι χάρισμα πνευματικὸν. *Rom.* 1. 11.
— 15. 29.
— 12, 6.
— 15, 16.
— v. 81.

1 Cor. 1 1 5, 6, 7. *thank my God*, ſaith he, *for the Grace given you in Jeſus Chriſt, that in every thing you are enriched in him in all Utterance* (or Tongues) *and all Knowledge, even as the Teſtimony of Chriſt was confirmed in you, ſo that you are deficient in no Gift.* He ſpends his whole *Twelfth Chapter* in the Enumeration of thoſe Gifts, by which the Manifeſtation of the Spirit was confirmed among them, viz. 1 Cor. 12 8, 9, 10, 29, 30. *the Gifts of Wiſdom, Knowledge, Propheſie, and the diſcerning of the Mind of God, the Gift of Miracles, of Faith, of Healing, of divers kinds of Tongues, and the Interpretation of them*; concluding with theſe Queſtions, *Are all Apoſtles? Are all Prophets? Are all Teachers? Are all Workers of Miracles? Have all the Gifts of Healing? Do all ſpeak with Tongues? Do all interpret? but covet earneſtly the* 2 Cor. 8 7. *beſt Gifts.* In his *Second Epiſtle*, he declares that they abounded *in Faith, in Utterance and Knowledge.* He chides them for abuſing theſe extraordinary Gifts, by making them Occaſions of their Boaſting 1 Cor. 4. 7. in that miſtaken Place, *What haſt thou* (of theſe Gifts) *which thou haſt not received? and if thou haſt received them, wherefore doſt thou boaſt, as if thou hadſt not received them?* and for their uſing them, 1 Cor. 14 26. ſo as to breed Confuſion in the Church, ſaying, *How is it Brethren, that when ye come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? Let all things be done to edifying.* His Apoſtleſhip being deſpiſed, or queſtioned by ſome, or being judg'd inferior to that of others, he confirms and juſtifies it by declaring, That 1 Cor. 2. 4 *his Preaching was not in the enticeing Words of Man's Wiſdom, but in Demonſtration of the Spirit, and in Power, that they themſelves were manifeſtly declared to be the Epiſtle of Chriſt, miniſtred by him,* 2 Cor. 3. 1, 3. *written not with Ink, but with the Spirit of the living God*; and that he therefore needed no other *Letters of Commendation to them*; 2 Cor. 11 4, 5. that *he was not a whit behind the very chief of the Apoſtles, and that they had received no other Spirit than what they had received from him, that in nothing was he behind the very chief of the Apoſtles, the Signs of an Apoſtle being wrought among them by him in all Patience, in* 2 Cor. 12 12, 13. *Signs and Wonders, and mighty Deeds*; and that *in nothing were they inferiour to any other Churches.* In his *Epiſtle* to the *Galatians*, he compares himſelf with the *chief of the Apoſtles*, and the *Pillars* 2 Gal. 7. 8, 9. *of the Church*, declaring, that *he who wrought effectually in* Peter *to the Apoſtleſhip of the Circumciſion, was as efficacious in him towards the Gentiles, that theſe Pillars ſaw, and perceived by the Grace given*

to him, that the Gospel of Uncircumcision was committed to him, as the Gospel of the Circumcision was to Peter, and therefore *gave unto them the Right-hand of Fellowship, that he with* Barnabas, *should go unto the Gentiles, and they unto the Circumcision:* Adding for Consolation to the *Gentiles*, that *Christ had redeemed them from the Curse of the Law, that the Blessing of* Abraham *might come upon the* Gentiles, *that they might receive the Promise of the Spirit through Faith.* He magnifies the God of Heaven, for *blessing his Ephesians with all Spiritual Blessings in heavenly things* (* or Gifts) *in Christ Jesus:* he prays that *God would* farther *give unto them the Spirit of Wisdom and Revelation, for the Acknowledgment of Christ*; and he exhorts them *to be filled with the Spirit, speaking one to another in Psalms and Hymns, and Spiritual Songs:* The same Exhortation he repeats to his *Colossians*: And a like Prayer he makes for them, *that they may be filled with the Knowledge of his Will in all Wisdom, and Spiritual Understanding.* Two of his Admonitions to the *Thessalonians* are conceived in these Words, *quench not the Spirit, despise not Prophesies.* The Author to the *Hebrews* pronounces it a dreadful thing to fall from the Profession of the *Christian Faith*, because upon their first embracing of it, they had *tasted of the heavenly Gift, and of the powers of the World to come, and were made partakers of the* Holy Ghost; and therefore by revolting, after they had thus *received the Knowledge of the Truth*, they did *despite to the Spirit of Grace.* St. *Peter* advertiseth the same converted *Jews* that the *Gospel was preached to them by the Assistance of the* Holy Ghost, *sent down from Heaven*: And he gives these instructions to them, for the Use of their extraordinary Gifts, *As every Man hath received χάρισμα the Gift, so let them minister the same one to another, as good Stewards of the manifold Grace of God; if any Man speak, let him speak as the Oracles of God; if any Man minister, let him do it as of the Ability which God giveth, that God in all things*

3. *Gal.* 13, 14. 1. *Eph.* 3. 15 *Rom.* 29. 6. *Heb.* 4.

* Note that ἐν τοῖς ἐπουρανίοις may be so rendred in this Place, is probable.

1. From the Phrase εὐλογία πνευματική, for the Gifts of the *Holy Ghost* are stiled (15. *Rom.* 29. εὐλογία τοῦ εὐαγγελίου, the Blessing of the Gospel, and the Promise of the Spirit εὐλογία τοῦ Ἀβραάμ, the Blessing of *Abraham.* 3. *Gal.* 14.

2. Because these Gifts are stiled ἐπουράνια, thus when our Saviour had (3. *John* 12.) discoursed of the Spirit received in Baptism, he saith he had told them τὰ ἐπουράνια, and they who were Partakers of these Gifts, are said to have tasted τῆς δωρεᾶς τῆς ἐπουρανίου of the heavenly Gift. 7. *Heb.* 4.

* 5 *Eph.* 16, 17. † 3 *Col.* 16. 1 *Col.* 9. ‖ 1 *Thes.* 5, 19, 20.

6 *Hebr.* 4, 5. *chap.* 10. *vers.* 29. 1 *Pet.* 1. 12. *ch.* 4. 10, 11.

things may be glorified through Jesus Christ. St. *John* informs the
1 John 2. *Christians*, that *they had an Unction from the Holy one, and they*
20, 27. *knew all things necessary, and that the Unction they had received, abiding in them, they had no need that any Man should teach them, but as the same Anointing taught them all things. Moreover*, saith
c. 3. 24. he, *hereby do we know that we abide in Christ by the Spirit which he hath given us*; and that this was their Preservative against the many *Antichrists* that were in the World.

4. That these extraordinary Operations of the *Holy Ghost* were thus vouchsafed to confirm the *Christian* Faith, is farther evident from the Consideration, that the *Apostles* do, with the greatest Confidence, produce this Testimony of the *Holy Ghost*, as a convincing Demonstration of the *Resurrection* of our *Lord*, and of the Truth of what they had delivered in his Name; and as a full justification both of their Office, and their Actions: *The*
5. *Acts*, 30, 31, 32. *God of our Fathers*, saith St. *Peter*, *hath raised Jesus to be a Prince, and a Saviour, to give Repentance unto Israel; and we are his Witnesses of these things, and so is also the Holy Ghost, which he hath given to those that obey him.* When Peter was accused for transgressing the *Jewish* Rites, by conversing with *Cornelius*, and other uncircumcised Persons, he apologizes for himself, by saying,
11 *Acts*, 15. *The Holy Ghost fell upon them, as upon us at the beginning*; and by that fact, convinced the *Zealots* of the Circumcision, when the believing *Pharisees* contended that it was needful to Circumcise the *Gentiles*, and *to command them to keep the Law of Moses*. St. *Peter* by this Argument confutes them, That *God who knows the hearts of Men, bare witness*, that though uncircumcised, they
15. *Acts*, 8. were accepted with him, by *giving them the Holy Ghost even as he did to us*. St. *Paul* speaks thus to the *Church* of *Corinth*, *My*
1 *Cor.* 2. 4 *preaching was in demonstration of the Spirit*, and *in power*, that they had received the Confirmation of the Faith by the *Arrabo*
2 *Cor.* 5. 5. the Pledge, or *earnest of the Spirit*, by whose Testimony they were abundantly confirmed in the Truth of what they did believe, and in the Certainty of what they did expect. The Gifts are represented by him, as a convincing Motive to the *Prophet*, or *spiritual Person*, to acknowledge, that *what he wrote*
1 *Cor.* 14. 37. *was the Commandments of God*: That the *Gospel* which he preached was the undoubted Truth, and that which was to be re-

tain'

tala'd in opposition to the Law, he proves to the *Galatians*, because the ministration of the *Spirit*, and the Power of working Miracles was the result not of the Law, but of the Gospel-Dispensation: For thus he puts the Question to them: *O foolish Galatians, who hath bewitched you, that you should not obey the Truth? this only would I learn of you, Received you the Spirit by the Works of the Law, or by the hearing of Faith? Are you so foolish, having begun in the Spirit, are you made perfect in the Flesh? He therefore that ministreth the Spirit, and worketh Miracles among you, doth he it by the Works of the Law, or by the Hearing of Faith?* In his *Epistle* to the *Thessalonians*, he argues their *Election by God*, because *his Gospel came not to them in Word only, but in Power, and in the Holy Ghost, and much assurance, and they received the Word in much affliction, and with joy in the Holy Ghost.* In his *Epistle* to the *Hebrews* he shews the dreadful Woe of the Contemners of the Gospel upon this account, that *God bare witness to it by Signs, and Wonders, and divers Miracles, and Distributions of the Holy Ghost, according to his will.* Now Arguments of this nature neither could be urg'd by, nor being offer'd, could prevail upon, wise and considering Men, had not the Matter of Fact, on which they did intirely depend, been uncontestible.

Gal. 3. 1, —2, —3, —5.

1 Thes. 1. v. 5, 6.

Heb. 2. 4.

5. This Argument receives yet farther strength from this consideration, that those Gifts, and powerful Operations of the *Holy Spirit* were either such of which even *Infidels* might, from the Nature of them, be convinced, or such as from some outward, or sensible Appearance, or by their inward Operations and Effects, made themselves known to them who had receiv'd them; for instance, the working of Miracles, as the making the Lame to walk, the Deaf to hear, the Blind to see, the Dead to live, which were all Miracles of Mercy, or the inflicting Blindness upon *Elymas*, or Death on *Ananias* and *Saphira*, the delivering Men up to *Satan*, the *Rod* which the *Apostle* threatens to the Disobedient in the *Church of Corinth*, which were all Miracles of Judgment, the casting out *Devils* by the Name of *Jesus*, the healing the Sick by Imposition of Hands, the Gifts of *Prophecy*, and discerning of Spirits, the Gifts of Tongues, and the Interpretation of them, if truly done, were things self-evident, and could not well be exercis'd without a sensible Demonstration

1 Cor. 13. 8. Acts 5. 1. 5. 10.

monſtration to all that ſaw, perceiv'd, heard, or felt them, that they were perform'd: And therefore, by enabling his Servants to perform them, God gave *full teſtimony to the Word of his Grace.* Some of theſe Gifts, ſaith the *Apoſtle*, *were ſigns not to them that believe, but to them that believed not*, and by the Exerciſe of them *he will be convinced, and the Secrets of his Heart will be made manifeſt, and he will be induced to confeſs that God is in you of a Truth*; and therefore theſe are fitly ſtyled φανέρωσις τοῦ πνεύματος *the Manifeſtation of the Spirit.* The *Baptiſm* of the *Spirit* was at the firſt attended with a *lambent Fire*, ſo he fell on the *Apoſtles* in the ſhape of *fiery Tongues*, when our *Lord Jeſus* was baptized, the *Holy Ghoſt* deſcended on him in the *Shape of a Dove*, ſay the *Evangeliſts*, πῦρ ἄϋλον *a Fire was kindled* in *Jordan*, ſaith *Juſtin Martyr* (Dialcu. Tryp. *p.* 315.) φῶς μέγα ἔλαμψε τὸν τόπον τοῦτον *a great Light ſhone upon the Place* ſaith the *Goſpel of the Nazarens*, which the *Syrian Churches* alſo acknowledge in their *Liturgy*. The Spirit then given to believers is ſtiled the *firſt Fruits* which rais'd an expectation in them *of the Redemption of their Bodies*, ‖ *the Earneſt of the Spirit in their Hearts, the Spirit by which they were ſealed up to the Day of Redemption, the Earneſt of their Inheritance for the buying out of the purchaſed Poſſeſſion, the Spirit by which they were enabled to cry* Abba *Father, who teſtified to their Spirits that they were the Sons of God, and ſhould be heirs of Glory, and the Witneſs of God within them.* Which expreſſions plainly intimate, that they who had this *Spirit* could certainly know he dwelt in them, and could be thence aſſured of their Relation to God, and of the Happineſs which he had promiſed to them, according to the ſaying of St. *John*, *hereby we know that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* Moreover.

1 *Cor.* 14. 22, 23.

1 *Cor.* 12. 7.

3 *Mat.* 16.

Epiph. Hær. 30. N. 13.

8 *Rom.* 23.

2 *Cor.* 1. 22.

4 *Eph.* 30. *Ch.* 1. 13

8 *Rom.* 15, 16.

4 *Gal.* 6, 7.

1 *Joh.* 5, 10.

1 *Joh.* 4 13.

‖ Βεβαίωσις τῦ μαρτυρίς τῦ χρισῦ, 1 Cor. 1, 6. Βεβαίωσις ἡμῶν εἰς χριςὸν, 2 Cor. 1. 21, 22. *vid.* 2 Cor. 5. 1—5. 5 *Gal.* 5. 1 *Theſſ.* 1. 5. 2 *Tim.* 1. 14.

V.

6. The *Primitive Profeſſors* of the *Chriſtian Faith* afford us a full Teſtimony of the Continuance of thoſe Gifts and Operations of the *Holy Ghoſt* in after Ages. St. *Clemens*, the Companion, and Fellow-labourer with St. *Paul*, in his *Epiſtle* to the (a) *Church* of *Corinth* ſaith, that *they were filled with an*

(a) --καὶ πλήρης ἐγένοντο πνεύματος ἁγίου, καὶ ἦν ἔλεος ἐπὶ πάντας αὐτούς. S. 2.

inſatiable

insatiable desire of doing good, and that there was a full Effusion of the Holy Ghost *upon them all.* Eusebius adds, that the first Order of the Succession of the *Apostles* and the *Evangelists*, which preached the Gospel after them, (b) *did many and strange Wonders by the* Holy Ghost. *Ignatius* the *Martyr* saith of the (c) *Church* of *Smyrna*, that she was *favoured with all Gifts, and was deficient in no Gift. Justin Martyr*, in his *Dialogue* with *Trypho*, declares expressly of those who were converted to the (d) *Christian Faith*, that *they every one received the Gifts, as they were worthy, when they were Baptized, some the Spirit of Knowledg, some of Council, some of Fortitude, some of Healing, some of Fore-knowledge, some of Doctrine.* And again, *among st us*, saith he, *even to this present Time, the Gifts of Prophesie are preserved, whence you* Jews *ought to understand, that what of old was proper to the Jewish Church, is now translated to us*; and a third time, *Our Men and Women have the Gifts of the* Holy Ghost. *Irenæus*, speaking of the wonderful Operations of our Lord, sayeth thus, (e) *They who are truly his Disciples, receiving Grace from him, do the like Works in his Name, as every one hath received the Gift from him; some ejecting Devils so efficaciously, that they who were delivered from them, espous'd the Christian Faith, and constantly persevered in it; others had the Knowledge of things future, Divine*

(b) Ἐπὶ δὲ τῇ δίκῃ πνεύματος εἰσί τινες δι' αὐτῶν πλεῖστα θαύματα δυνάμεις ἐνήργουν, *Hist. Eccl. l.* 3. *c.* 37.

(c) Ἐκκλησία — ἐλαμπύνη ἐν παντὶ χαρίσματι — ἀνυστερήτῳ ὕσῃ παντὸς χαρίσματος, Procm.

(d) *Novi nonnullos indies Christi Disciplinam suscipientes, οἳ δὲ λαμβάνει δόματα ἕκαστοι ἀσταξίως εἰσὶ φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ χριστοῦ ὁ μὲν γὰρ λαμβάνει συνέσεως πνεῦμα, ὁ δὲ βουλῆς, ὁ δὲ ἰσχύος, ὁ δὲ ἰάσεως, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, ὁ δὲ φόβου Θεοῦ, Dial. cum Tryph.* P. 258. *A.* Ἔστι γὰρ ἡμῖν καὶ μέχρι νῦν τὰ χαρίσματα ἐκεῖνα ἐξ ὧν καὶ αὐτοὶ συνίεναι ὀφείλετε ὅτι τὰ πάλαι ἐν τῷ γένει ὑμῶν ὄντα εἰς ἡμᾶς μεταπέπτωκε, P. 308. *B.* πάρ' ἡμῖν ὄζιν ἰδεῖν καὶ ἀκοῦσαι καὶ ἄρασθαι χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ Θεοῦ ἔχοντας, P. 315. *D.*

(e) Ἐν τῷ ἐκείνου ὀνόματι οἱ ἀληθῶς αὐτοῦ μαθηταὶ μὴ λάβοντες ἐπιτελοῦσι εἰς ἕτερον αὐτῶν ἃ ἕκαστος ἀπ' αὐτοῦ, οἱ μὲν γὰρ δαίμονας ἐλαύνουσι σαφεῖς καὶ ἀληθεῖς ὥστε καὶ πολλάκις πιστεύσαντες αὐτοὺς ἐκείνους καθαρίζονται ἀπὸ τῶν πονηρῶν πνευμάτων, καὶ εἶναι ἐν τῇ ἐκκλησίᾳ, οἱ δὲ καὶ προγνωσιν ἔχουσι τῶν μελλόντων, καὶ ὀπτασίας καὶ ῥήσεις προφητικὰς, ἄλλοι δὲ τοὺς κάμνοντας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶνται, καὶ ὑγιεῖς ἀποκαθίστασιν ἤδη δὲ καὶ τεθνεῶτες ἤγερθησαν, καὶ παρέμειναν ἡμῖν ἔτη ἱκανοῖς, καὶ τί γὰρ οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων ἃ κατὰ παντὸς κόσμου ἡ ἐκκλησία παρὰ τοῦ λαβοῦσα ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου ἐπιδείκνυται ἐπ' ὠφελείᾳ τῶν λοιπῶν ἀνθρώπων καθὼς εἰς ἕκαστος αὐτῶν ἔχει τὴν δωρεὰν εἴληφε παρ' αὐτοῦ, *L.* 2. *c.* 57.

Visions, and prophetical Predictions were vouchsafed to them; others by Imposition of Hands, cured the Diseased, and others raised the Dead. It is needless, saith he, *to insist upon Particulars, for the miraculous Gifts which the Church, throughout the World, enjoys, and the beneficial Miracles she worketh for the good of Heathens, are innumerable.* And treating of these Words of the Apostles, *We speak Wisdom among those that are perfect,* he saith, that (f) *the Apostle, by the perfect, Understandeth those who have received the Spirit of God, and by that Spirit speak all Languages, as we our selves have heard from many Brethren of the Church, having prophetick Gifts, and by the Spirit speaking all Languages, discovering the hidden things of Men,* and *manifesting the Mysteries of God.*

(f) Καθὼς καὶ πολλῶν ἀκούομεν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων, καὶ πνευματικῶς λαλούντων διὰ τοῦ πνεύματος πάσας γλώσσας, καὶ τὰ κρυφαῖα τῶν ἀνθρώπων εἰς φανερὸν ἄγοντας καὶ τὸ σύμβολον τοῦ μυστηρίου τοῦ Θεοῦ ἐκδηγουμένων, L. 5. cap. 6.

Here then we find by all these early Testimonies of *Martyrs*, for the *Christian Faith*, that in the first and second *Centuries*, innumerable Gifts were still continued, not only to some *Churches*, but to all *Churches*, every where, that *every one at their Baptism received some or other of these Gifts*; and that there was *a full Effusion of the* Holy Ghost *upon them all*; that these are Relations, not of things past and gone, or only performed in a Corner, but of things performed every day in the Face of the publick Assembly, and so confirmed by the joynt Testimony of all Christian Churches, that they were Miracles which their own Eyes had seen, Tongues, and Prophetick Gifts, which their own Ears had heard, Gifts which they urg'd against the unbelieving *Jew* for his Conviction, and beneficial Miracles so truly wrought upon the Heathen, that they were efficacious to engage them to espouse, and persevere unto the end in the Profession of the Christian Faith. And therefore this may well deserve to be esteemed, as *Origen* well stiles it, ὀφθὲν ἀποδεῖξις τοῦ λόγου, the *proper Demonstration of our Jesus*, the *Archetype* or *essential Word*; no other Doctrine, no other Pretender to the Power of doing Signs or Wonders, having ever derived the Power from himself, on others, entayl'd it on them by Promise, or engag'd that all Believers should receive it; no Heathen *Apollonius*, no

Adv. Cels. l. 3. p. 5.

Roman

Roman Jugler ever pretending to enable their Followers to ſpeak with Tongues, to interpret the Language of another, to diſcern the Secrets of Mens Thoughts, to confer all, or any of theſe Gifts by Impoſition of Hands. And Secondly, θειοτερα ἀποδειξις, *the moſt Divine Convincing Demonſtration* of the Truth, and the celeſtial Original of that Faith which gave the full Effuſion of theſe Gifts to the Profeſſors of it.

I have hitherto diſcourſed, as if the Gifts of Healing, Diſeaſes, caſting out Devils, and working other powerful Miracles, were to be reckoned among the Gifts of the Holy Ghoſt, and I indeed believe that all theſe are ἐνεργήματα τῦ πνεύματος, *the Operations of the Spirit*; but then I humbly conceive, that this Phraſe, χαρίσματα τῦ πνεύματος, the Gifts of the Holy Ghoſt, doth in the *Scripture* bear another Senſe, and doth diſtinctly * ſignifie the inward Gifts, by which the Underſtanding is enlightned, and is enabled to perform things, which by Nature it could not do without immediate Workings of the Holy Ghoſt. When therefore we read in *Scripture* of χαρισματα, ἐμφανῆ δυνάμεις, I grant we generally are to underſtand miraculous Operations performed upon others, as the Healing of the Sick, making the Lame to walk, the Deaf to hear, the Blind to ſee, the Dead to live, the caſting out, and ſilencing of *Devils*, and their *Oracles*; but when we find in *Scripture* mention of the *Holy Ghoſt*, and of the Gifts of the *Holy Ghoſt*, or *Spirit*, I humbly conceive, we rather are to underſtand the Gifts of Wiſdom, Knowledge, Faith, Propheſie, diſcerning of Spirits, the Gifts of Tongues, and the Interpretation of them. My Reaſons for this *Notion*, which I ſubmit to better Judgments, are theſe following.

* This is the conſtant Notion of the *Holy Ghoſt* among the Antient Jews: See *Maimon More Nebochim*, *Part* 2. *c.* 45. *Gradus Secundus*, *Mr. Smiths* Select *Diſc. Tract* of Propheſie, *Ch.* of the *Holy Ghoſt*.

1. Becauſe our *Saviour*, whilſt he was upon Earth, gave to his *Apoſtles*, and to the *Seventy Diſciples*, Power *to heal the Sick*, *to cleanſe the Lepers*, *raiſe the Dead*, *and caſt out Devils*; and yet the *Evangeliſt St.* John, informs us, that *the Holy Ghoſt was not yet*, *becauſe that Jeſus was not yet glorified*. Our *Saviour* tells his own *Diſciples*, that the *Paraclete would not come till he departed*; And St. *Peter*, That *our Lord being exalted to the Right-hand of God*, *received*

10 *Mat.* 8. 10 *Luc.* 9. 17. 19. 7 *Joh.* 39. 16 *b.* 7. 2 *Als* 33.

received the Promiſe of the Holy Ghoſt; the Holy Ghoſt therefore muſt ſignifie ſome thing diſtinguiſhed from the Power of working Miracles.

2. It is almoſt impoſſible to conceive that the *Diſciples* of the *Baptiſt* (mention'd *Acts* 19.) had never heard of the other Miracles wrought by *Chriſt*, and his *Apoſtles*, and yet they do expreſly ſay, *we have not heard whether there be an Holy Ghoſt*, this Phraſe muſt therefore, in their apprehenſion, ſignifie ſomewhat diſtinct from what we properly do call the Power of working Miracles.

3. The *Prophecy* of *Joel*, which by St. *Peter* is mention'd as the Promiſe on which the giving of the *Holy Ghoſt* was founded, is only a Promiſe of *Viſions*, *Dreams and Prophecy*, but not of Miracles, and the Gifts of the *Spirit* mention'd by the *Prophet Iſaiah* are only thoſe of *Wiſdom*, *Knowledge*, *Underſtanding*, *Counſel*, *Courage*, *Piety*, *and the Fear of God*; no mention being made of ſigns and wonders.

Chap. 11 2, 3.

4. Becauſe throughout the *Hiſtory* of the *Acts* of the *Apoſtles*, where St. *Luke* hath occaſion to mention the Miracles which the *Apoſtles* and *Primitive Profeſſors* did, he always uſes the Words τέρατα, σημεῖα, δυνάμεις, *Wonders*, *Signs*, *Powers*, but where he ſpeaks of Perſons *propheſying or ſpeaking with Tongues the wonderous Things of God*, he doth as conſtantly aſcribe this to the *Holy Ghoſt* deſcending on them: Inſtances of the firſt kind you will find, 2 *Acts* 22, 43. | 4. 16, 22, 30, 33. | 5. 12. | 6, 8. | 8. 6, 13. 14 3. | 15. 12. | 19. 11.

Inſtances of the ſecond kind occur, 1 *Acts* 16. | 2. 4, 11. | 7. 51. | 8. 17. | 10. 44, 45. | 19. 2, 6. | 20. 23, 28. | 21. 11. | 28. 25. |

5. Becauſe where the *Scripture* mentions theſe things together, it puts a manifeſt Diſtinction between Signs, and Wonders, and Gifts, and Operations, and *diſtributions of the Holy Ghoſt*, as 1 Cor. 9. 15. *Rom.* 19. 3. *Gal.* 5. 2. *Heb.* 4. 21. And therefore having ſpoken of theſe things hitherto in general, and without diſtinction, for farther demonſtration of this Matter I proceed to ſpeak more particularly of ſome of thoſe χαρίσματα or Gifts which in the ſtricter Acceptation of the Word, do bear that Name.

Vid. Supr. Præfat.

1. And firſt, the Gift of *Prophecy* affords a ſignal Demonſtration of the Aſſiſtance of the *Holy Ghoſt* vouchſafed to the Abettors of the *Chriſtian Faith*.

I have

I have already ſhewed that this Gift was exerciſed at *Rome*, at *Theſſalonica*, 'tis repreſented by St. *Paul* as a thing common and luxuriant in the *Church* of *Corinth*, who declares, that *each Man had his Revelation*, and that *all might propheſie*, and that *they ſhould deſire ſpiritual Gifts, but above others Propheſie*. Moreover, he inſtructs them how, and when to uſe, and when to limit and reſtrain this Gift, and chides them for abuſing the plentiful Effuſion of it, to the Confuſion of the Church, the Diſturbance of the Peace, and the Hindrance of her Edification. 1 *Cor.* 14. 26, 31. v. 1.

Now the Word *Propheſie*, imports ſometimes only the Interpretation of the *Scriptures*, or Will of God to the Edification, Exhortation, or Comfort of the Hearer; ſometimes the compoſing of *ſpiritual Hymns*, of Praiſes and Thankſgivings by the immediate Aſſiſtance of the Holy Spirit, in both which Senſes, it is uſed by St. *Paul*, when mentioned among the χαρίσματα, vouchſafed to the Church of *Corinth*, but then it was ſo uſed, or with ſuch Evidences of Divine Aſſiſtance, as to convince, not only the Unlearned, but Unbelievers, that *God was in them of a truth*. 1 *Cor.* 14. Sometimes it ſignifies the Prediction of future and contingent things, as when the *Author* of the *Revelations* ſaith, that the *Teſtimony of Jeſus was the Spirit of Propheſie*; and in this Import of the Word, we have mention in the *Acts* of the *Apoſtles*, of the Prophet *Agabus*, who foretold the Dearth which was to happen *in the Reign of Claudius Cæſar*, and of other Prophets coming *from Jeruſalem to Antioch*, of *Prophets and Teachers at* Antioch, *of four Daughters of* St. Philip; *which did propheſie*. And among the Gifts diſpenſed by our Saviour, when he *aſcended up on high*, are reckoned *Prophets and Evangeliſts, Paſtors and Teachers*. Thus *Juſtin Martyr* tells the Jew, that *the Gift of Propheſie, which among them had long ſince ceaſed, was conferr'd upon the Chriſtians*, ἡμῖν δὲ καὶ ἕως νῦν προφητικὰ χαρίσματα ἔστι, *for we have to this very time the Gift of Propheſie*. *Irenæus* ſaith, That *Propheſie and Viſions, Predictions of things future, and Revelation of things ſecret*, were frequent in his days. And in *Euſebius*, there is mention of an * *Antient VVriter*, who, to conſute the *Montaniſt*, all whoſe pretended *Prophets* were *Extatick*, brings in a Catalogue 10 *Rev.* 19. 11 *Acts* 27, 28. 13 *Act.* 1. 21 *Act.* 9, 10. *Dial. cum Tryph. p.* 308. *L.* 2. *c.* 57.

* The Prophets of *Montanus* ſaith he propheſied (*Euſeb. Eccl. Hiſt. l.* 5. *c.* 17.) ἐν Παρικλείοις φησὶν Ἀντί τινος ὧν προεφήτευσεν ὅτε μὲν κατὰ τὴν παλαιὰν, ὅτε δὲ κατὰ τὴν καινὴν πνευματοφορηθέντα περιττὸν

of

δεῖξαι δυνήσεται, ὅτε Ἀγαβος, ὅτε Ἰούδας, ὅτε Σίλας, ὅτε τὰς θυγατέρας Φιλίππου προφήτιδας, ὅτε ἐν Φιλαδελφείᾳ ἡμεῖς αὐτοί, ὅτε κοδράτον, ὅτε τίνας ἄλλους μᾶλλον αὐτοῖς πρόσωπον ἀναθήσονται —— δεῖν γὰρ εἶναι τὸ Προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ μέχρι τῆς τελείας παρουσίας, ὃ Ἀποστόλῳ ἀξιοῖ. *Eusebius* also adds, that some thought *Montanus*, *Alcibiades* and *Theodotus* might Prophesie, because there were πολλοὶ καὶ ἄλλοι ἐν ἐκκλησίαις τὸ θεῖον χάρισμα τοῦ εἰδέναι τότε κατὰ διαδοχὴν ἐκκλησίας ἐντελεμένου. Many strange Effects of this Divine Gift still remaining in divers Churches, *Hist. Eccles. l.* 5 *c.* 3.

of the renowned Prophets of the *Christian Church*, who never suffered the like Phrensies, and after calls for a Succession of these *Prophets*, as a thing necessary in the *Christian Church*, which, had the Gift then ceased, could not have been required from its Adversaries without the greatest Prejudice to the *Church* of *Christ*. Now this was even by the Heathens, admitted as a certain Rule, *Si divinatio ergo Deus*, and 'tis as certain, that if God vouchsafed the Gift of *Prophesie*, to *Christians*, in Confirmation of that Faith, that *Christianity* is derived from God. Add to this,

2*dly*, That they who were then called to *Sacred Functions* were either chosen to them immediately by the *Holy Ghost*, or, with their ordination, they received some measure of these extraordinary Gifts, this indeed we might reasonably expect, who know the *Manifestation of the Spirit was given* πρὸς τὸ συμφέρον *for the benefit of others*, that they should be more eminently vouchsafed to those Men who were particularly designed for the *perfecting of the Saints, for the VVork of the Ministry, for the edifying the Body of Christ*. We find that *Christ* himself was consecrated to his *Prophetick Office* by the descent of the *Holy Ghost* on him at *Baptism*, and when he ordained his *Apostles*, he saith unto them, *as my Father sent me, so send I you, receive the Holy Ghost*, and would not suffer them to begin their testimony concerning him till they should be *endued with Power from above*, or with the *Holy Spirit*. The *Holy Ghost* said, *seperate me Barnabas and Saul for the VVork whereunto I have called them*. St. *Paul* speaks thus unto the *Elders of Asia*, *take heed to your selves, and to the flock over which the Holy Ghost hath made you Overseers*: And he advises *Timothy not to neglect the Gift which was given him by Prophecy, and the Imposition of the Hands of the Presbytery, to stir up the Gift received by imposition of hands*. *Clemens Romanus* saith, that *the Apostles out of their Converts, chose Bishops and Deacons* δοκιμάσαντες τῷ πνεύματι. *Clemens of Alexandria* adds, *that John coming from Asia*,

1 *Cor.* 12. 7. 4 *Eph.* 12. 24 *Luke* 4. 12 *Acts* 2. 20 *Acts* 28. 1 *Tim.* 4. 14. 2 *Tim.* 1. 6. *Eph.* ad *Cor.* 5.

Asia ordained *such to be of the Clergy who were* χειροτονηθέντες ὑπὸ τῶν ἀποστόλων ὁμοίως, as I may render it, *presented to him by the Holy Ghost.* *Ignatius* saith of the *Bishops* placed every where, that (*a*) *they were appointed by the Council of Christ Jesus*, of the *Bishops, Presbyters* and *Deacons*, that *they were assigned by the Sentence of Christ Jesus*, that *they were sent by the Father of the Family*, of *Onesimus Bishop* of *Ephesus*, that *he was given them by God*, of *Polycarp Bishop* of *Smyrna*, that *he was made Bishop by God the Father, and Christ Jesus*, and of the *Bishop* of *Philadelphia*, that *he received the Office not by himself, nor by Man*, St. *Cyprian* saith of the *Bishops* and *Priests* in general, that *they were constituted such, not only by the Suffrage of the People, and the Consent of their Fellow-bishops*, but also *judicio Divino*, that *he did make them Priests and Bishops*; that *they had Dei testimonium*, and that *it was a great Absurdity to think that Bishops were not constituted in the Church by God*; which, if true, is certainly a Demonstration not only of the *Apostolical*, but the *Divine Original* of *Episcopacy*. But,

Euseb. Hist. Eccl. l. 3. c. 23.

(*a*) Οἱ ἐπίσκοποι οἱ κατὰ τὰ πέρατα τῆς γῆς ὁρισθέντες ἐν τῇ τοῦ Ἰησοῦ Χριστοῦ γνώμῃ εἰσὶν. Ep. ad Eph. S. 3. Ἐπίσκοπος ὁ τοῖς πᾶσι τεταγμένος ἐν ὁμοίᾳ γνώμῃ Ἰησοῦ Χριστοῦ. Ep. ad Phil. de his. Poem Benedictus. ὁ χαίρειν ὑμᾶς ἐν ὁμοίᾳ γνώμῃ τοῦ τὸν ἐπίσκοπον κεκτῆσθαι Ep. ad Eph. S. S. 1. Ἠξιώθη ἀποστολικοῦ τόπου ὑπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ ἐπίσκοπον ἔχειν ἐν ἐφεσίοις ὁδὲ δι' ἐντολῆς αὐτοῦ παρακληθῆναι τὴν διακονίαν, &c. Ep. ad Philadelph. S. S. 1.

Cypr. Ep. 55 Edw. Ox. Ap. 69. p.

3*dly*, Of those Gifts which shew the Power of the *Holy Ghost* engaged to promote the *Christian* Faith, that of *Tongues* is most illustrious, for the *Spirit* which fell upon the *Christian* Converts, opened their silent Mouths, and made them speak the proper Dialect of *every Nation under Heaven*. No sooner did an *Apostle* lay his hands on an illiterate Person, but he spake with Tongues, this was a thing exceeding requisite to the speedy Propagation of the *Gospel*, which in the space of *Forty Years* was to disperse it self throughout the World according to our *Lord's Prediction*; it therefore was a thing publick, and notorious to all the World, it was daily exercised among the *Heathens* by others to convert them, and by themselves when they embraced the *Christian* Faith, as we are frequently informed by the *History* of the *Acts* of the *Apostles*, and the *Epistle* to the *Church* of *Corinth*, among whose Gifts are reckoned *divers kinds of Tongues*, and *the Interpretation of them*, to whom St. *Paul* even objecteth this amongst their Crimes, that *when they came together, every*

2 Acts 5

24 Matt. 14

1 Cor. 12. 10.

Chap. 14. 26. *one had his Tongue*, and that if they proceeded thus to ſpeak with Tongues, they would be the Authors of Confuſion, and cauſe the *Heathens*, who came to their Aſſemblies, to ſay, that Verſ. 23. *they were mad*, and then adviſeth that when they ſpake with Verſ. 27. Tongues, care ſhould be taken that *there be ſome Interpreter*, concluding, that, order being thus obſerv'd, no Man ſhould for- Verſ. 39. *bid to ſpeak with Tongues*; and if this Gift was ſo abundantly conferr'd upon that *Church* in which the *Apoſtle* found ſo great Diviſions, Errors and Miſcarriages, and of which the *Apoſtle* 2 Cor. 8. 7. ſaith only, that *they came behind the other Churches in no Gifts*, we may then reaſonably ſuppoſe others, and better *Churches*, had at leaſt an equal ſhare in this miraculous Endowment. This is that ſignal Demonſtration of the *Spirit* which becomes more convincing from the exceeding frivolouſneſs of thoſe exceptions which are made againſt it by Men who want no ſubtility, or wiſdom to ſuggeſt Evaſions, where they may be found. For,

1. To aſſert that at the laying on of the *Apoſtles* Hands, the Preaching of a Sermon, the *ruſhing of a mighty Wind*, ſo ſtrange a Fit of *Melancholy*, ſuch unaccountable Diſeaſes ſhould ſeize upon ſo many thouſand *Chriſtians*, and ſhould direct each Motion of their Tongues, to think that this effect ſhould be ſo proper and peculiar to the *Chriſtian* Temper, as that no other Perſons ſhould pretend unto it, that it ſhould naturally ceaſe, when once the *Chriſtian* Faith had ſpread it ſelf throughout all *Nations*, and never give the World one freſh experience of its efficacy, that we know of, after the ſecond *Century*, is ſure a *Symptom* of a diſtemper'd Fancy, and the deepeſt *Melancholy*.

2dly, Others who aſcribe the Gift of Tongues to the Aſſiſtance of *the Evil one*, ſeem yet more palpably abſurd; ſeeing the Doctrine which was promoted by this Gift is pure and peaceable, and highly inſtrumental to advance God's Glory, and to direct Mankind to the Enjoyment both of preſent and eternal Happineſs, and therefore cannot reaſonably be ſuppoſed to derive from that impure, miſchievous Spirit, who labours after nothing more than the Diſhonour of the God of Heaven, and the Deſtruction of Mankind. This Doctrine was deſign'd to over- 26. Acts 18. turn the *Devil's* Kingdom, to turn Men *from the Power of Satan unto God*, and to deliver the deluded World from that *Idolatry*, thoſe

those barbarous and inhuman Rites, and those ridiculous and filthy Ceremonies which he had taught the World to practice, and espouse as part of that devotion which was due to what they called God. Moreover, this *Doctrine* silenc'd all the *Devils Oracles*, it forced his *Legions* to quit those seats they had so long and quietly enjoy'd before our *Saviour's* coming, and to (a) *confess they were but Devils, and could do nothing when the Name of Christ was mention'd.* Now sure it is irrational to think *Satan* should thus contend with *Satan*, that he should destroy the very Kingdom he himself erected, or that he should concern himself to propagate, and to confirm that Faith which bears the greatest Opposition both to his Nature, and Designs.

(a) *Nisi se Daemonas confessi fuerint, Christianos mentiri non audentes, ibidem illius Christiani praecissimi sanguinem fundite,* Tertul. Apol. c. 23.

Haec omnia sciunt plerique pars vestrum, ipsos Daemonas de semetipsis confiteri, quoties à nobis tormentis verborum, & orationis incendiis de corporibus exiguntur. —— *ipsis testibus esse eos Daemonas de se verum confitentibus credite,* Minut. p. 31. Cyprian Ep. ad Demetr. Lactan. l. 2. c. 15. l. 4. c. 27.

Ἐκεῖνα γὰρ μυρίαν ἐξήλασε πόλιν, ἀδύνατα ἀνθρώποις ἔργα. Porphyrius apud Euseb. præpar. Evang. l. 5. c. 1.

Obj. I know not any thing which can with any colour of pretence be offer'd to invalidate the Strength of this plain demonstration of the Truth of *Christian* Faith, but this surmise, that these things are recorded only by the *Apostles*, and *Evangelists*, and *Primitive Professors* of that Faith, and so the Truth of what they say only depends upon their testimony deliver'd in their own cause; now this exception will be fully obviated by these Two Considerations.

Ans. 1. That these Writings must be sent unto the *Churches* to which they were directed, these *Histories* of the *Acts* of the *Apostles* composed in those very Ages when *Christianity* by the *Apostles* was propagated through the World, and therefore whilst all Persons concern'd in the things delivered by them, might be certain of the Truth, or Falsehood of what they did affirm touching these Gifts, and Operations of the *Holy Ghost* vouchsafed to them, or exercised among them.

2. That we have many strong and convincing Reasons to believe that these *Apostles*, and sacred *Writers* spake forth *the words of truth and soberness* in that which they deliver'd in these

Writings touching these Gifts and Operations of the *Holy Spirit*, and did not in these *Epistles*, and Discourses boast of that which they had not performed, or which those *Churches*, to which these Writings were directed, had not experienced.

And *first*, That these Writings were composed, and sent into these *Churches* in that very Age in which the *Apostles* lived, and propagated the *Christian* Faith throughout the World, may be concluded. (1.) Because they bear the Names of the *Apostles*, and *Evangelists*, for no Man could pretend they were so, had they not really been such, but they must put a Cheat upon the World, and substitute their own inventions, for the Word of God. Moreover they have been handed down for such by a more general Tradition, and of a firmer Credit than any of the Books of *Cicero*, or *Virgil*, which we indisputably own as theirs, for it was a Tradition of the whole Christian World, which owned, cited, read, and receiv'd them as such from the *Apostles* days, as is apparent from the *Epistle* of St. *Clement*, *Barnabas*, *Ignatius*, and *Polycarp*, whilst others which pretended to the same *Original*, were universally rejected by them. Besides they did attest them so to be by many sufferings which they had no temptation to endure besides the Truth of their assertion; 'twas a Tradition which concerned things of the highest moment, and which it was their greatest interest to be well assured of, they being the sole Ground of their support at present under the sharpest Tryals, and of their future hopes; and therefore Writings which they were concerned to get, hear, read and keep, they were Books written to whole *Churches* and *Nations*, yea the whole World of *Christians*, who could not have receiv'd them easily, had the *Apostles*, by whom they were converted, given no intimations of them. Books of the greatest Opposition to the Superstitions both of *Jews* and *Heathens*, and which denounced upon them the greatest Plagues and Judgments, such as obliged them to search, as much as possible, into the Truth of what they said, and yet these Books were by them universally denied to be the Works of those *Apostles* and *Evangelists* whose names they bare, they were Books which could not be spread abroad in the *Apostles* days, and in their names, unless the *Apostles* had indited them, nor be esteemed as the great *Characters* of

of the *Christian* Faith, if the *Apostles* were so forgetful of them, as not to let those Persons, for whose sake they were written, know it they were Books which pretended to a Commission from the *Holy Jesus* to leave a Rule of Life and Doctrine to Mankind, which was intrusted only in the Hands of the *Apostles*, all others still pretending to deliver only what they receiv'd from them, they were indited partly to confirm the *Christian* Faith, and to engage Men to believe it, partly to put an end to the Contentions, and rectify the Errors which had crept into the Church in the *Apostles* days and needed speedy reformation, partly to justify themselves against false Brethren, and to assert the Truth of their *Apostleship*, and partly to preserve their *Proselytes* from such as did pervert the Faith, and partly to instruct them how to bear up in fiery tryals, and to support the Souls of *Christians* under the Miseries they suffered from a persecuting World, and therefore they were written on such Grounds as did require a quick dispatch upon these errands to the *Churches* for which they were intended, and so the *Apostles* must be supposed to give early notice of them, and to divulge them to the *Christian* World whilst they, to whom they were committed, were able to disprove them, if they had been false.

In a Word, The *Epistle* to the *Romans* must be false, or else it must be sent by the *Apostle* before he had seen *Rome*, for it containeth an intimation, that *he had not seen* them, a *desire to see* them, and a *Promise* to come to them. The *first Epistle* to the *Corinthians* must be indited whilst the Contentions and Disorders, touching the Exercise of their *spiritual Gifts*, continued, because it was design'd to correct them, and whilst St. *Paul* was in a Capacity to be in Person with them, because he saith, *the rest will I set in order when I come*. The *second Epistle* must be written when the great Famine hapned in *Judæa*, of which *Agabus* foretold, because two Chapters of it are spent in exhortation to a liberal Contribution to it, and St. *Paul* was himself the Messenger by whom that Charity was sent. The *Epistle* to the *Galatians* must be indited whilst the Controversie touching Justification *by the Law, or by the hearing of Faith* was hot amongst them, whilst their dissatisfactions touching the *Apostleship* of St. *Paul* continued, and whilst he lived, for *Paul*, saith he, *testifie to you* thus and thus, *the Truth of what I write*, I confirm to you

1. *Rom.* 11, 15, 28.

1 *Cor.* 11 34.

Ch. 8, 9.

2 *Cor* 8. 4 11. *Acts* 30.

5. *Gal.* 2. 1 *Gal.* 20. *Ch.* 6. 17.

by the *Oath* of God, and he concludeth his *Epistle* thus, *henceforth let no Man trouble me, for I bear in my Body the Mark of the Lord Jesus*. In his *Epistle* to the *Ephesians*, he strengthens his exhortation with the Consideration of his Bonds, saying, *I Paul the Prisoner of the Lord beseech you.* In that to the *Philippians*, he mentions his *Bonds*, his *expectation of deliverance from them by their Prayers*, his desire *to dye*, his assurance he should live to serve the *Church*, his *absence* from them, and confidence that *he should come to them.* In that to the *Colossians*, he speaks of his *present joy*, his *sufferings*, his *labours* for the *Church*, his *sollicitude for them, and those of* Laodicea, his *salutation with his own hand*, his sending *Tychicus* and *Onesimus* to give them an account of his Affairs. In his *Epistles* to the *Thessalonians*, he speaks of his *absence* from them, of his great *desire to see* them, his *sollicitude* for their *stedfastness* under the Sufferings they endured for the Faith, his comfort when he heard that they stood firm, he desires their Prayers, that he may be *delivered from evil Men*, and concludes with the *Salutation of his own hand.* In the *Epistle* to the *Hebrews* he begs their *Prayers*, that *he may be the sooner with them*, and promises to *come with* Timothy: as for those writ to *Timothy*, *Titus* and *Philemon*, I hope 'tis needless to prove that they were written whilst they lived, and were not sent unto them in another World. In a Word, all or most of these *Epistles* carry his Name before them, his Mark or Token in the Close, they mention the *Brethren* then living, and speak of *Salutation* from, or to them, in them he is still *praying* for them, or begging the *Assistance of their Prayers*, to omit many other things which are most certain Indications of the Time when they were written.

3. *Eph.* 1. 4. 1. 1 *Phil.* 13, 19, 23, 25, 27. 2. 12, 24. 1 *Col.* 24, 29. 2. 1. 4. 18. 9 10. 1 *Thes.* 2. 17. 3. 10. 5. 6. 2 *Thes.* 3. 2. 17. 1 3. *Heb.* 18, 19, 23.

2*dly*, That the *Apostles* in these Writings, speak the Words of Truth and Soberness in that which they deliver'd, touching these Gifts and Operations of the *Holy Ghost*, and did not boast of that which they had not performed in those *Churches*, or of that of which those *Churches* had no experience, will be evident from these Considerations.

1. That they suffer'd loss of Goods, Life, Credit, and of all that could be counted *dear* unto them, to confirm the Truth of what they taught, and they perswaded *Myriads* in all those places to which these Writings were directed by them to follow the Example of their Sufferings, propounding to them only the

the *first Fruits*, the *Earneſt*, the *Comfort of the Holy Spirit* here, the Joys of *Heaven* hereafter, as the true Motive, and Engagement to endure all theſe dreadful things. Now, if Perſons void of Subtilty, and human Artifices, as the *Apoſtles* were, deliver to the World a Doctrine, which is according to Godlineſs, and worthy of the God of Heaven, as is the *Chriſtian* Faith, if they declare they had Commiſſion from Heaven to divulge that Doctrine, and that they expected at preſent no advantage by it, but only the moſt dreadful Sufferings, this being what their *Maſter* had foretold, and that to *which they were appointed*, as we read in their *Epiſtles*, if accordingly they did ſuffer all, that Wit and Malice could inflict upon them, and ſealed their Doctrine with their Blood, I ſay when all theſe Circumſtances concur, what reaſon can we have to diſpute their teſtimony, or think they could be acted by any Motive in the Publication of the *Chriſtian* Faith, but the Conviction of the Truth of what they publiſhed. Again, ſince Men who are convinced of a future Happineſs, are naturally ſo unwilling to quit the Pleaſures and the Enjoyments of the World in Proſecution of that Happineſs, can it be thought that many *Myriads*, who could have no conviction of it, if theſe things were falſe, ſhould, with the greateſt Joy and Freedom, part with Life, and all the ſweet Enjoyments of it, to promote a known Deluſion, and in defence of thoſe *Epiſtles*, which made a frequent mention of Gifts and Miracles imparted to them, when they had no experience of them, eſpecially, if *thirdly*, we conſider, that the Aſſiſtance and Comforts of the *Holy Ghoſt* were promiſed to all *Chriſtian ſufferers*, and they were told, that *as their troubles did abound, their comforts ſhould abound much more*, that when they were reproached, and exercis'd with fiery Tryals, they were *happy People, becauſe the Spirit of Glory, and of God would reſt upon them*, this the *Apoſtles* taught them to expect, and this, ſay the *Apoſtles*, ye have found, for *ye became Followers of the Lord, and of us, having receiv'd the Word with much affliction, and joy of the Holy Ghoſt*. Now if this promiſe was ſenſibly made good unto them, they receiv'd the Earneſt of the Truth of *Chriſtian* Faith, and an aſſurance of God's concernment to encourage and reward the faithful *Chriſtian*; but if they found no ſenſible experience

16. *Joh.* 2, 33. 1 *Theſ.* 3. 3, 4.

2 *Cor* 1 5.

1 *Pet.* 4, 14.

1 *Theſ.* 1. 6.

of

of this *Pledge*, and *Earneſt* of theſe Conſolations, what reaſon had they to expect the Bleſſings of another World, or to continue to take joyfully the ſpoiling of their Goods, the Loſs of Credit, Life, and all their worldly Comforts, in propagation of that Faith which had ſo palpably deceiv'd them, and to eſtabliſh the Belief of thoſe *Epiſtles* which contained theſe apparent Falſehoods?

Secondly, If Men in their *Epiſtles* to their *Proſelytes*, ſpeak largely of the Gifts which they have exerciſed, and of the mighty Works they have performed among them, and alſo of the Power conferr'd upon thoſe very *Proſelytes*, to exerciſe thoſe Gifts, and do thoſe Wondrous Works; if in thoſe very Writings they appeal to the *Senſes*, and the *Conſciences* of thoſe to whom they write, and boldly tell them, that their Eyes have ſeen, and their own Conſciences bear Witneſs to the Truth of what they ſay; and if thoſe very Writings, which contain theſe bold Appeals, are by thoſe very Men, to whom they do appeal, received, and embraced as *Divine Epiſtles*, there can remain, when all theſe Circumſtances do concur, no place for doubting of the Truth of this Appeal. Now that this was moſt certainly the Caſe of our *Apoſtles*, cannot be reaſonably denyed, if you admit that they then writ, when what they ſaid might eaſily have been confuted, if it had been falſe; for they, with the greateſt Confidence, aſſert, That *God confirm'd the Word of his Grace by doing Signs and Wonders by their Hands*; that *he bare witneſs to it by mighty Signs and Wonders, and Diſtributions of the Holy Ghoſt*; as hath been prov'd already.

2. Heb 4.

Thirdly, You have heard them alſo frequently aſſerting, and teſtifying, that the like Gifts and Operations were vouchſafed to thoſe *Churches*, to which theſe Letters were directed, and that they were *all Partakers of this Grace*.

Fourthly, For Confirmation of theſe Sayings, they appeal unto *the Searcher of all Hearts*, and to the *Conſciences* of thoſe to whom theſe Writings were directed, *even you your ſelves*, ſay they, *are Witneſſes, and God alſo, how holily, juſtly, and unblamably we behaved our ſelves among you, for neither at any time uſed we flattering Words, as you know, nor a Cloak of Covetouſneſs, God is witneſs, our Exhortation was not of Deceit or Guile, we have not followed*

1 Theſ. 2. 10, 11. Verſ. 3, 4.

followed cunningly devised Fables; we have not walk'd in Craftiness, nor handled the word of God deceitfully, but do by manifestation of the truth commend our selves to every Man's Conscience in the sight of God. 2 Cor. 4. 2.

Now these Considerations do mightily confirm the truth of what they have deliver'd in these Books; for can it rationally be be conceiv'd, that Men of such Abilities to write the deepest Mysteries, and the exactest Precepts of Morality, should be so strangely foolish, as to confirm them chiefly by an Appeal to the Sences and Experiences of those Men, who, as themselves were well assured, had never seen, or done, or found the least Experience of any of those things they mentioned; but if we could suppose, that the *Apostles* had been so strangely inconsiderate, can we believe those Writings which contain'd an Appeal of so great Falshood and Hypocrisie, and only were confirm'd by Perjury, and impudent Appeals unto the Conscience of those Men, who never found those Comforts of the *Holy Ghost*, who never had these Gifts of *Tongues*, *Interpretation*, *Healing*, *Prophesie*, &c. which these *Epistles* tell us were their daily Exercise. I say, can we believe that such *Epistles* should obtain to be embraced by those *Churches*, to which they were indited, and by all other *Christians*, as the Word of God? May we not with like Reason think a *Mountebank*, who should in Commendation of his *Balsoms*, pretend that he had wrought great Cures by them, upon many Persons present, and before their Eyes, when both his Conscience, and their Mouths were able to attest, that they receiv'd not the least Benefit from any of his *Balsoms*, should by this impudent Untruth, engage those very Persons, who so shamefully bely'd, to assert the Sovereign Virtue of them, in contradiction to their own Experience.

Lastly, If they who enter these Appeals, and by them do endeavour to confirm their *Proselytes* in the Profession of the Faith they teach, have many subtil and industrious *Adversaries*, Men zealous to oppose that Faith, and desirous to find Occasions of Advantages over them, and apt, for want of such Occasions, to accuse them falsly, and charged by the *Apostles* with false Accusation; and yet these very Persons, when these very Arguments, and Demonstrations of the Spirit are urged in Confirma-

tion

tion of that Faith which these deceitful Workers did gainsay, could find no Ground of Cavil against these things, or could prevail upon no Persons to believe, that they had reason to accuse them of Falshood or Deceit in these Particulars; we cannot reasonably suspect they used any Fraud or Falshood in their Words or Writings; but this is certainly the Case of these *Apostles*, and
1 *Cor.* 16. 9. more especially of *Blessed Paul*, for their *Epistles* do inform us,
1 *Thes.* 2. 14. that they had *many Adversaries*, that they were in continual *Perils from the Jews*, were oft encounter'd by the *Philosophers*, and the *Disputers of the World*; that even *among themselves were*
1 *Tit.* 10. 2 *Tim.* 3. 2. *many vain, unruly Talkers and Deceivers*, which gainsaid their Doctrine; *many proud Boasters, and Corrupters of the Truth*,
3. *Ep.* of *Joh. v.* 10. which did endeavour to empair their Credit in the *Church*, and who did *prate against them with malitious words*; that there
1 *Phil.* 15, 16. were some, who *preached Christ only out of a Principle of Strife and Envy, that they might add Affliction to their Bonds*; and some
2 *Gal.* 4 *false Brethren, who came in privily to spy out their Liberty*: Nor have we reason to suspect, that all, or any of these Adversaries, neglected any Pains or Diligence, which ought in reason to be used, to search into the Certainty of what they offer'd for Confirmation of this Faith, and for the Vindication of their *Apostleship*, from these Aspersions which these *false Apostles* laid upon them. Since then we never find the Truth of these Relations question'd by any of their numerous and potent Adversaries, the *false Apostle*, or *false Brother*, the inquisitive and learned *Pretsian*, or the malicious *Jew*, and since we are assured by the Event, that all Attempts of such a Nature have been made, they all prov'd ineffectual, and insufficient to lessen or take away the Credit of these Writings in the *Christian* World. I say, seeing these things are so, it may be certainly concluded that these Writings were not, and could not be convinced of Falshood, but contained Matter of unquestionable Truth. Now hence it clearly follows, that this Assistance of the *Holy Ghost*, was a most full and ample Confirmation of the *Christian Faith*, and a sufficient Evidence that it derived from the God of Truth, for
1 *Cor.* 3. 9. this they constantly declared, that they were *Apostles sent from God, Co-workers with God, and faithful Stewards of his Mysteries*; that
1 *Rom.* 4 they were *Servants*, and *Apostles of that Jesus*, who was *declared*

to

to be the Son of God with power, and that they preached *the Gospel by Virtue of the Holy Ghost, sent down from Heaven.* This then must be a certain Truth, or else their Story must be false. Moreover, from what hath been discourſed, I conclude, that the Power, by which theſe holy Men were acted, could not derive from *Satan*, it therefore muſt derive from God, whence it will follow, that what it was deſign'd to confirm, muſt be certain Truth, or God muſt be ſuppoſed to employ his Power to confirm a Lye, and eſtabliſh an Impoſture in the World, by the Aſſiſtance of his *Holy Spirit*, which is a great Abſurdity, and very much repugnant to to his Truth and Juſtice. And if theſe things convince us of the Truth of *Chriſtian Faith.*

Hence have we reaſon to infer, That it is very worthy of our Labour, and much concerns us to be well acquainted with this Faith. God is not buſied about Trifles, when he is pleaſed by extraordinary Methods, and Tranſports of Nature to ſhew the Glory of his Power, we may be ſure the Doctrine he thus confirms, is worthy of all Acceptation; of this Salvation, ſaith St. *Peter*, the Prophets have enquired, and ſearched diligently, becauſe it was that glorious Work of Mercy, and of Wiſdom, to which the *Holy Spirit* in them gave his Teſtimony, and when we preached the ſame Goſpel by the Aſſiſtance of the *Holy Ghoſt*, ſent down from Heaven, the Angels preſently deſired to look into it; if then theſe Sacred Prophets thought it worthy of their Diligence, inſtantly to ſearch till they had found the Time appointed for this Revelation of the Will of Heaven, it muſt be worthy of our Care, to ſearch thoſe Scriptures which contain it. If bleſſed Angels, who continually behold the Face of God in Glory, and who are leſs concern'd in theſe glad Tidings, than we are, thus earneſtly deſire to view the Myſtery, which the Apoſtles had diſcovered by the aſſiſtance of the Holy Ghoſt, it muſt be both our Duty, and our Wiſdom to be induſtrious to know it, the Speculations of Philoſophy may be neglected, as being τὰ ἐν τοῖς οὐρανοῖς, ſaith *Socrates*; but *Ethicks* well deſerve our Study, as being purpoſely deſign'd for the Improvement of our Souls. Wherefore, this Wiſdom, this Demonſtration of the Spirit, which wholely aims at the eternal Happineſs of Man, and is deſigned to make him wiſe unto Salvation, and even advan-

1 Pet. 1. 11, 12.

ἐξετάζειν καὶ ἐξερευνᾶν.

ced to Divine Perfections, deserves as much to be prefer'd before all other Wisdom, as the Concernments of our Souls deserve to be prefer'd before the Interests of our frail Bodies, or our eternal Interests, to be regarded more than temporal.

Inf. II. If this Demonstration of the *Holy Spirit* doth so abundantly confirm the Truth of *Christian Faith*, it must exceedingly concern us in Point of Interest and Wisdom, to yield Obedience to all the Precepts of that Faith. The *Gentiles* had the Law of Nature written in their Hearts, their Conscience bearing them witness, and their *inward Reasonings*, sometimes accusing, and sometimes excusing them, and the Result of their Transgressions against this dim and imperfect Law of Nature, was, that God gave them up to vile Affections, and to a reprobate Mind; the Law was given to the *Jews* by Ministration of holy Angels, and therefore every Transgression of it receiv'd a just Reward of Recompence. How then, saith the *Apostle*, shall we escape, if we neglect so great Salvation? which at the first was spoken by the Lord, and was confirm'd by his Apostles, God bearing witness to it by divers Distributions of the Holy Ghost. Especially, if we consider, *First*, That by Disobedience to the Christian Precepts, we contradict the great Design of all those Demonstrations of the Holy Spirit, which were vouchsafed to confirm it, the Wonders wrought by the Power of the Spirit being intended, saith St. *Paul*, to make the *Gentiles* obedient in Word and Deed. *Secondly*, That this great Confirmation of the *Christian Faith*, doth highly aggravate the Guilt of our Transgressions of the *Christian Precepts*, for the stronger is the Motive to believe, the greater is the Guilt of Disobedience, because such Motives may be easily discerned, and so our Ignorance of them must be less excusable, and we cannot resist their Evidence, but we must offer violence to the Convictions of our Consciences: were Christian Faith confirmed only by probable Inducements to believe it, our Disobedience to its Precepts would be most irrational, they being in themselves most excellent, and such as our own Reason must approve as beneficial to our selves, and others, the Motives which engage to the Performance of them, are infinitely to be prefer'd before whatever stands in competition with them; the Evils which they threaten to the disobedient, more

2 *Rom.* 14, 15. λογισμοὶ
1 *Rom.* 24, 26.
2 *Heb.* 3, 4.
15 *Rom.* 18.

terrible and lasting than any we can suffer by being stedfast in this Faith; and surely then, whoever owns the Certainty of *Christian Faith*, and lives in Contradiction to it, or by his Practice, gives the Lye to his Profession, can have no Shadow of Excuse, or Hopes of Mercy at the great Day of his Account. In a word, seeing this Demonstration of the *Holy Spirit* doth convince us of the Truth of *Christian Faith*, it must add Strength to all the Motives, Engagements and Encouragements to lead a Virtuous, and holy Life, which this *Religion*, above all others, doth afford. For if all that is delivered in these VVriting, and *Epistles*, indited by the *Apostles* and *Evangelists*, be the Revealed VVill of Heaven, then all the Promises and comfortable Passages recorded in them, will be assuredly made good to all true *Christians*, and the Assurance of these inestimable Blessings must lay upon us strong Engagements *to be stedfast, immoveable, always abounding in the VVork of the Lord, as knowing that our Labour shall not be in vain in the Lord.*

FINIS.